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WOMAN'S DAY.

Some of the Results Women Have Achieved.

Synopsis of a Lecture delivered by Mrs. Helen Campbell at Lily Dale, N. Y., Aug. 17, 1904.

In keeping with the spirit of the day, I shall tell you of some of my experiences as a voter in Colorado. In going there I had thought about it as a suffrage state, believing very absolutely in the justice of suffrage, but not always quite certain as to its expediency. I had come to a full and permanent conviction that were women given the right to vote that this would be one of the ways out of her present poor condition as a worker.

It was a fight, but I had no time for fighting, being too busy in others, and never sure that the fight would do it, but I was always getting after the individual and trying to show him what the justice of the thing was, and never a question of a fierce onslaught on the man with whom the power lay. If they could not see this it was because that mother had not that mind, and that electric wave of equality belong to men and women alike. In going to Colorado it was a great revelation to see what the vote did for women and especially men.

I stopped with a friend—also interested in the movement, and watched her with the greatest interest. This friend and five children who were the happiest fact in her life. This woman was an earnest worker, but cared most of all for the life that lay in her home and the thing that she was going to do for and with her boys and girls. When I came to know them first the oldest boy was 19, with his vote very near him. In the beginning this mother formed a club in her home, which met every week. This club gradually developed into a club for the study of civics and current events. She herself was a woman of broad culture and knew how to let the boys alone. She was simply ready to be referee on every occasion, but she managed things so at the home that they felt that they wanted and needed her for their president, but she never spoke unless appealed to.

In the first six months after the passing of this act more books on Political economy were sold in Denver than had been sold in eight years. Every woman became a student in spite of herself because she knew that her vote was coming and she wanted to know how to vote.

When Registration Day came the great Court House was jammed so

that it was almost impossible to move, and when the day came for voting I was curious to find out how the women would act. The day was as quiet as you would imagine. This was in the better portion of the city. Then I went to the lower section of Denver, and here too it was just as peaceful as in the lovely suburbs, and none of the things took place which we associate as part of election day.

The things that women have been able to do were, of course, re-enforced by the men with whom they worked. This is not a question of woman suffrage, but a question of equality of opportunity, in politics, in life, in everything that concerns the state, as well as in equality in opportunity in work and in wage.

After this Colorado experience I watched the work that was being done by women in Chicago, but there their duty and work was more difficult since the women had no vote and had to work against the political element.

In Colorado these are some of the results which have been achieved by women—the age of 14 was made the lowest age at which a child could work; the age of protection which, before women had a vote was fixed at 12 years, was raised to 18; a state Board of Arbitration was established, and a state industrial school for girls, a place where life was made just as free and happy as

sary into which I was told I could go without catching the disease, and this was a fact for the patients and the hospital were managed in such a manner that a microbe would have fled in despair of finding a lodging within. This too was the work of the women. Thru the aid of women was also inaugurated the Juvenile Courts, and thru the co-operation of Judge Ben Lindsay they have kept as many children from the reform schools as was possible.

The city itself is one of the most active spots on the face of the earth. There was that passionate desire to make a fortune among the monied element, but in spite of the fever of that phase of life there was always a sense in the air of an immense purpose being worked out, and you felt when you went into that Woman's Club that these women were in deadly earnest. Everyone of them had this intense conviction that the kind of work that lay with them meant the making up for a world of things that had been undone, even in their dealings with the men of their homes. They realized that here was a chance to show what the vote really could do for the betterment of the state as a whole and most of all for their own city of Denver. These women had no expectation of purifying politics in a day, that it was a question of time, that education must come with it, and until some time had elapsed it would be impossible to tell what the effect of women's vote was in Colorado. It had a great effect on the men themselves. The very instant that that act was passed giving women a vote every household became an organization, and the woman who had never thought of the vote before became a very determined one now, bent upon finding out what these things meant, and the men were asked all sorts of questions and had to give reasons for the faith that was within them.

Not long ago a letter was written by a student in a college in Kansas to Judge Blackmore, concerning the question of woman suffrage. The Judge answered the questions in a very careful way, and the sum of his answers was this that while it had not done the things that the more enthusiastic advocates looked for, that it had not turned the gambler into a saint, it had lifted the whole people together, so that no man or woman of a decent type would want anything but woman suffrage. You will find that in the state of Colorado, while politics are not purified and great wrongs are going on, yet I think you will find this to be true that the whole atmosphere is clearer, that people talk about things in a different way, and people are having a good time as well.

Woman suffrage has fixed in me something of which I was not absolutely certain, that this business of political equality stands for something more; that it stands for real spiritual equality of men and women, and just as long as woman does not have the rights of men, men will look upon her as his inferior; she is inferior until she can stand side by side with him, with the same responsibilities, the same desire for her state, city and home. So this is the thought which I wish to abide with you that this cause looks for the elevation of the women and the country, and woman will have a newer feeling toward every public question, and that she must see that the child at her knees is taught what

it ought to know about the village, city and state and country, and when once that is in the mind you have given the child a new thing to live for. Put that into the child and you have a new citizen, and it lies with you to bring that about.

Whose thought or suggestion for good can inspire to action is spiritually potent, and is nearer to nature than is often surmised—thought and action harmonizing as one impulse being the aim of soul life and already exemplifies its power in the body thru such suggestions.

THE RELATION OF SPIRITUALISM TO THE SUFFRAGE MOVEMENT.

Substance of Lecture by Mrs. R. S. Lillie on
Woman's Day.

In 1848 were heard the first sounds that aroused the world to the thought of the possibility, it awakened some to the realization of the fact, that intelligent communication could be established between the so-called dead and the living. That was the coming, or emphasizing at least, of what is known as Modern Spiritualism. In 1848 was organized the woman's Suffrage Club or movement. These then we speak of as twin movements of modern progress in the advance that is to come for liberty, progress and reform in every direction.

The lessons which have been given here are for all and have been of this nature—that intelligence or intellect knows no sex. It has also been emphasized that crime can be but partially remedied until woman has her place in society, in the home, in the estimation of men, that will place her where she may become the mother of men and women made free indeed. Spiritual teachings have ever been to emphasize these truths. Then we say again that the relation of modern Spiritualism to this movement has been largely a helper in the preparation of mind to receive their message in an intellectual manner, and they have had as aids noble women who have builded in this cause, who have spoken for women and her emancipation and labored against all obstacles that could be placed in their pathway.

When I speak the name of that brave defender of our sex especially while she is the defender of humanity, but her special efforts in behalf of womankind, Susan B. Anthony, I know that every one of us would respond just as you have responded, while we speak of her we go back in the annals of the history of this movement and remember those who labored right faithfully and well, stepping out of their various places from the avenues of life where they have hitherto worked to aid this cause when they learned that God could not make a better race of men as fathers until he made a better and freer class of womankind as mothers.

When these workers in their efforts began to realize that there must be a purification of the fountain sources of life then they said we can do no more with the man until we place woman upon an equal footing. They began to work against greater odds than many can now estimate, for they found out that they had as opposition a false training which comes on the part of woman to-day.

Many women are satisfied with their rights. But we want not rights we seek privileges of opportunities, privileges for woman to be what she can be and opportunities, to do what she can do. This is what women ask. It is after 56 years of praying to God and men that they have found that the right prayer they must make is that they must pray with hand and tongue and with every power of mind and every virtue of womanhood. The woman who struggled in this direction in the early days went to Congress. How many of us remember well when they made their first play to the men who stood in power and authority. At that time one of the women said we will have to go home and make wiser, stronger, abler men or we will have to bring up our boys until they will occupy these places and then our plea will not be in

vain. The plea so far has been in vain, but the work has been constantly advancing by the unfolding in this direction and growth of ideals until there are multitudes today who are ready for the change gradually taking place; there are multitudes to-day where there were but few in the past. Women in the ranks of Spiritualism teach their boys and girls these lessons preparatory to the work which they feel is before them. For surely you who are working for the advancement of this cause at Lily Dale, who are asking God above and the angels around us and the men about us for the privileges you desire, you feel in the atmosphere that it is coming. The era of equality is not long to be delayed: the time of your larger sphere of usefulness is near at hand. We need only go back in memory to experiences of early days in California, when people rushed there in search of the gold reputed to be in the valleys and mountains. They left their wives and mothers at home, and their lives were what men's lives must be without women to look after their homes to provide the more refining elements. These elements and conditions woman carried with her into California, and wherever civilization has spread.

In Modern Spiritualism we have a platform whereon has been discussed every phase of all subjects beneficial to mankind, and among all has been emphasized the equal rights and privileges of women with men. This came in the earliest messages and manifestations, and therefore we say to the women who have worked in this outside or vaster field of work that all of the teachings of this new school of thought has been to prepare men and women for the movement. We do not look for the purification of politics by women—it will require more than the arm of women for it—but this field which they have entered is only the beginning of the work of purification. We shall not expect this work of purification to be done in a moment, but we shall go to work doing it intelligently little by little.

We are asked—what do we expect to accomplish by this, and what are we asking this for? Seemingly for the fulfillment of what we believe to be the divinest principle and divinest condition for a woman to take up these thoughts and study along these lines, and practice to be in this direction the grandest condition preparatory to bearing statesman and loyal men. The highest and best condition for women we are asking, and we know selfconsciously that thus by the holiest and divinest condition we will be able to bring forth the Christ spirits who shall save our world. We are believers in immaculate mothers on earth, in Christ being born today, that there is a need of saviors as much today as in any age the world has ever known, and we believe that these Christs and these saviors, these clean and pure men, can only be born of holy immaculate mothers and holy immaculate fathers. Therefore we say that until they are educated to the realization of what depends upon both of them, we may rear temples to God, we may believe in saviors, but men and women will never be saved until by knowledge she is uplifted to the consciousness of what motherhood and what fatherhood means, and what marriage means in the true sense of the word. We are lacking this higher education, the unfolding of the better qualities of womanhood. The weakness of men

(Continued on Page 8.)

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TIME TO RESTRAIN FEELING AS WELL AS TONGUE.

To know how every one feels towards us has its shadowy as well as sunny side. But without the consciousness of the first-named we would not be able to sense the beauties of life—the sunny side of existence; and for that delightful indulgence we must endure a little of the rougher vibrations and feelings emanating from human hearts.

Authors are especially subjected to influences or vibrations emanating from human souls—and for that they are authors, their specialty being a depiction of human character, with its feelings, emotions, sensations, heart-aches, joys and beatitudes.

Those whose finer feelings are not cultivated—who are not sensitive or conscious to the finer forces of life's activities—are neither conscious of the fact that their heart's impulses are known to others, and consequently make no effort to restrain them. They may take delight to "cut" an acquaintance for an imaginary inattention (which nearly all writers do when pre-occupied, thinking over some other pleasant or unpleasant vibration) but they only add another experience to his book of knowledge, and may themselves be subject to characterization in his next essay on human nature.

Ignorance is bliss for them as they would hardly recognize themselves in the essay, but it may be enlightenment for others, who are nearer the sensitive mark and thus a new truth for them—either to see something in themselves that needs correcting or find comfort in pointing to the one involved, and smile.

Dickens was especially apt in this mentally photographing living characters, and undoubtedly in that way often revenged himself on jealous ignoramuses who imagined themselves superior beings because they had an opportunity to ignore him on occasions when out of his dream or he happened to be conscious of their presence.

So there are many among us now who possess the qualification of reading the hearts of their acquaintances by the feelings or vibrations touching them—and "laugh in their sleeve" at their foolishness.

We all know something more thru this unspoken language than we dare admit or what others suspect; and the time is at hand that thoughts and feelings as well as the tongue must be guarded to retain the respect of our neighbors.

School and State is in danger of meeting with the same opposition that Church and State does, if the curriculum and disciplin of our school system is not made to conform with the mental and physical capacity of modern school children. The rising generation is becoming too sensitive to be governed by anything antecedent to the present.

With all the preaching what should be done with the great revelation we have on our hands, or with all the advice given us by non-combatants, Spiritualism will take its own course—just as it has been doing since it began as a Cause. It is namely not a thing for propaganda, but one of evolution and growth.

Let no one drag you down to a level below your attained inspirational knowledge, even tho it be termed love that tempts.

WHY MEDIUMS CHARGE?

It has been asked why mediums charge for their seances—why not dispense their light freely as the churches do—why is not Spiritualism free like Christianity?

It may be asked in return why ministers of the gospel get a salary for dispensing their light?

The gospel of Christianity is free to the public. So is the gospel of Spiritualism, but we must pay the speakers just the same.

The personal ministrations of preachers and priests for funerals, christening, saying masses, etc., are paid for, just as the personal ministrations of mediums are paid.

Our speakers and mediums must live as well as preachers and priests; our campmeeting and hall rent needs money to conduct as well as churches do. Salvation is only free in so far as the individual applies the lesson taught. He is free to become happy or unhappy in the beyond.

But while there are churches which admit the comfort-seekers free from pew-rent, there are also spiritual halls where they can do the same—if they but seek for them. Of course, they are not as numerous as Christian churches, but Spiritualism is only a child against Christianity—the latter being 1856 years older than the former. Thus we need make no defense concerning our inability to do as our Christian neighbors are enabled to do. But we trust, as their principle is "good will to all," they will soon give us a lift, since our mission too, is "good will to all" in the endeavor to prove that immortality, which they are telling about—to prove that there is a life hereafter worth saving from the immortality and sin of this world.

FOR CONFERENCE DEBATE.

If forgotten events of childhood can be recalled in age, where have the impressions thereof been stored?

In the mind say some. In the soul say others—the latter opinion prevailing.

Then, where have those impressions, thoughts, memories, or whatever they be, called intuitions, subliminal consciousness, etc., which often come up spontaneously, and are not effects of experience been stored?

Are they also forgotten events of a past or are they inherited impressions?

Does the soul imbibe knowledge unconsciously and reflect it on the brain under circumstances?

Is the soul a mirror for truth no-lens volens?

PSYCHIC NOTES.

All are liable to mistakes, but the uncharitable do not forgive mistakes.

Friendship with some people, like beauty, is but skin deep. The first accidental backward stroke exposes their falsity.

As the white feather has been adopted to represent the coward, the black feather should symbolize pretended love or friendship.

No human thoughts are final. All are subject to growth or expansion, and consequently to a higher understanding.

As men are largely governed by the kind of influences women send out, it is for the women to exercise care in what they feel or think.

Miss Floy M. Cotterell, a young lady in private life, around whom spirit raps have been developing for the past year, was introduced to our sanctum by Mrs. W. Ripley of Toronto, Canada, to give us a test of her unconscious powers.

Miss Cotterell had hardly entered before the raps began to resound in her environment; and upon request to rap out Yankee Doodle it did so in perfect musical accord. Questions were answered by three raps for yes and one for no in good shape. It is hoped this young medium will bring an additional revelation to the mortal world of a life beyond the grave.

With all the preaching what should be done with the great revelation we have on our hands, or with all the advice given us by non-combatants, Spiritualism will take its own course—just as it has been doing since it began as a Cause. It is namely not a thing for propaganda, but one of evolution and growth.

Whoever has an ethical truth to offer, will sooner or later have followers if true to himself—its exemplification being the test of its validity as a moral principle.

FOR CONSIDERATION.

Last week one of our speakers, in eulogizing our camp, referred to the City of Light as the Capital of Spiritualism. Very Nice.

Perhaps, like other capitals, it has a centralizing force for law-making; and a convention held here of delegates from other camps or of the N. S. A. might be inspired to something in this nearness to the sky never before experienced.

That there is a higher inspiration at Lily Dale than in any city of the Union cannot be disputed—if Spiritualists will accept such facts as tests from those who know.

And why not? Was not the camp dedicated for the reception and dissemination of a higher light? Then why should Spiritualist conventions be held in badly auraized rooms or halls in the rotten boroughs of our land? Why not go where the psychic atmosphere is freed from these impurities? Question!

The individual who imitates mediumship and takes pay for counterfeit spiritual phenomena is on a par with the individual who takes pay for counterfeiting divine phenomena to be able to absolve a man from sin without further reparation than faith—neither of which is countenanced by Spiritualism.

It is not the individual's mission to prove Spiritualism, but for the seeker after truth to either disprove it or retire in peace. He usually does the latter after an investigation.

Mediumship is the budding of that principle which is primal in the attainment of perfect spirithood.

Spirituality preserves youth, beauty and health.

PERSONALS.

Among the visitors to our sanctum last week were Mrs. Kate Alexander, literary editor Press Post, Columbus, Ohio., Dr. J. B. Campbell of Cincinnati, Ohio, Wm. Keeeler of Washington D. C., Miss E. J. Walker of the Erie Co. Independent, Hamburg, N. Y., D. B. Hill of Philadelphia.

In the address of Mr. J. Clegg Wright (last issue) on last column of first page it reads: Three men collected at the castle of Westminster Abbey, which should be Castle of Westonhanger. Those preserving the address can make this correction on the margin of their paper.

Reader—To give advice for the developing of spiritual gifts the teacher must naturally tell how it is to be accomplished—one essential being to restrain the unspiritual habits in the aspirant to permit the spiritual to unfold. Selfishness of course, is unspiritual; but the advice to be unselfish need not prevent anyone from making an honest living. Condemning a habit is, of course uncharitable, and uncharity is one of the worst habits a human being can contract. But saying that selfishness stands in the way of medial perfection is no more than when a physician tells a fever patient that eating cumbars stands in the way of his recovery to perfect health.

G. W. Kates and wife may be addressed at 35 School st., Lynn, Mass., during September.

Daniel W. Hull is lecturing and healing at Olympia, Wash., and will answer calls for lectures and funerals anywhere. Address him as above.

MORTAL OBSESSION.

Who allows another to prejudice him on a personal theory, sacrifices reason and manhood, and consequently judgment on other matters concerning himself—the latter being the natural effect of the former laid on as a cause. The man, e.g., who becomes a participant in his wife's personal inventiveness or spite turns out a nimcooop among men or a coward in a fight. Every man should retain that much of his manhood to exercise his own reason when it comes to passing judgment, or condemn. Personal reasons for dislike do not hold water in court, still less in nature. And those who come under its influence or control are mortally obsessed.

Whoever has an ethical truth to offer, will sooner or later have followers if true to himself—its exemplification being the test of its validity as a moral principle.

APHORISMS ON SELF.

He who looks within sees nature reflected—man being a mirror of causation.

Being in touch with the soul by its nearer acquaintance, quickens the perceptive powers to both causes and effects.

Living entirely in the effect is reaping discontent. Without an ideal the inner being suffers. The soul needs attention or sustenance as well as mind or body.

We feed the body on the fruits of the earth; the soul on love.

Self-love is individual deification. Deifying others is selfish love.

The most self-opinionated frequently becomes his own first doubter.

Egotistical ignorance is often

coupled with a sublimity that converts vexation into humor.

The unkindest cut is to be ignored where we hoped to be the principle.

There are always some among us who imagine we can run another man's business better than he can himself—until we try it.

An unpleasant revelation is to discover that one whom we believed to be a tyro on a specified subject all the while knew that we were one.

To know self is to know truths that many are seeking blind-folded.

Self-knowledge makes a man his own physician.

When mediums feel unhappy or dispirited too much is being demanded of them.

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EUROPEAN TOUR



LILY DALE NOTES.

The City of Light Assembly opens Friday, July 15th and closes Sunday, September 4, 1904.

Each Saturday during the balance of the season, there will be on sale at Buffalo, tickets to Lily Dale and return good going Saturday on train No. 101 and returning on special train leaving Lily Dale 7:15 Sunday night, for \$1.50.

CAMP JOTTINGS.

While the tide of new-comers has not yet ceased, a feeling of sadness is manifest throughout the Dale as the old ones take their departure one by one—a number among them whose benign influence has been actively sensed in all the doings of the camp—in the good done for the cause and humanity generally.

Casual acquaintances may come and go without creating a stir, but when those leave whose heart and soul have shone thru their exterior and sanctified everything with which they have come in touch, a void is felt difficult, and perhaps impossible, to be filled by others.

Such is the experience now, and it seems like a gradual going out of the love-light that has made the camp a success—that has added to its grandeur and beauty, and exalted those who have been basking in its rays. But there are still beautiful lights among us, which shed their beneficent influence on the devoted who remain to embellish the camp with their presence to the last; and to them all hearts are now turned in search for truth and comfort.

Sunday already exemplified this. First of all God's own light (thru the glorious sun) opened the day with a health-giving vibration, inspiring to vigor, mental activity and good feeling. Then by the happy faces—made so by the sun's controlling power over their spiritual selves. And finally by the soul-feast spread at the auditorium.—At the morning services, with John T. Lillie as chairman, Miss Shattuck and Mrs. Prather each regaled with a solo, their charming voices eliciting heartfelt

that electric waves of gladness. The speaker of the morning was Mr. Paul Tyner, Pastor of the New Church, New York. His subject concerned principally the spiritual body and its possibilities as part of the physical—that its realization as the part should constitute the aim of every individual—attained thru a spiritualizing of the senses. Not by mortifying the flesh, but by making the spirit supreme in all its undertaking—in its doing, feeling, thinking—that man was what he thought. In fact the aim of his lecture or address was to demonstrate that the spirit should be recognized as the ruling factor of the individual in order to reach the best results for the man in the physical body; for if the present is right, the future, too would be right.—Mrs. R. S. Lillie closed the service with a poetical improvisation on "What is happiness?"—subject given by the audience.

In the afternoon Willard J. Hull occupied the rostrum, and delivered one of his characteristic lectures. He took his text from Luke 12, v. 35-37, and then spoke of the esoteric significance of Spiritualism—its beneficence to the world, and the power it is already exerting in every department of life—that it cannot be driven back anymore, since it has got into the hearts of the people at large—that it has passed the stage of agitation onto that of discussion, and is now only awaiting adoption, the usual course of all new truths or revelations, which the speaker predicts, will be within twenty years.—At this service as at the morning service a sacred concert by the North Western Orchestra was given before opening of the spiritual part of the services. At interludes Miss Edna Grant and Mr. J. T. Lillie each rendered a vocal solo.—Following the afternoon service there was another sacred concert at the band-stand.

Sunday evening there was an interesting debate at the auditorium between Profs. Wm. Lockwood and J. Clegg Wright—the subject being "The Molecular Hypothesis." Lockwood affirming, Wright denying. But as both did so well, and no one was hurt, the audience was willing that honors should be easy. In connection with the entertainment

the band rendered a few numbers and Mrs. Parkess sang "Sweet spirit hear my prayer" with sublime sweet-ness. The collection at the entertainment was for the benefit of our fire protection.

Monday opened with a second chapter of Sunday's weather—presumably to give the morning arrivals a welcome. But later in the day it showered and took off much of the merriment usually prevailing. However, there was sunshine within. Prof. Lockwood held a class lecture at the auditorium from 10:30 to noon, and the mediums held an experience levee from 2:30 to 4 p. m., and had many listeners. At the latter Mrs. Dennis, Wheeler, Bartholomew, Ripley, Harris and Drake, each had a distinct message to impart, and told it so naturally that the hearts of the hearers were touched. When mediums tell their own story it is what in the past made scriptures.

After four o'clock, Forest Temple meetings, as there is every afternoon, of which Mrs. L. G. Reed has been elected chairman for the season.

On this day also a letter was received from Mrs. Margaret Gaule Riedinger, conveying news as unwelcome as the weather. While wishing Lily Dale camp all success, she regretted that she was unable to fill her engagement with it on account of having contracted a bad case of rheumatism. Everyone felt sorry for their Margaret afflicted, and more so to lose her genial presence.

But the night closed with happy smiles; for the dance was on, and those who didn't indulge in the light fantastic toe, could at all events pass into sweet dreams to the time of sweet music.

Tuesday, however, dawned with extra brilliancy on the eastern horizon, and during the morning the sun sent forth warm and exhilarating rays out of a cloudless sky. Many wandered out on the various roads along the banks of the lakes to enjoy this sunshine while viewing the beautiful scenery on the opposite shores, and later attended class lectures or seances as their inclinations directed. But the larger majority with one aim in view were perhaps included in those who attended the afternoon lecture at the auditorium. Mr. Paul Tyner had the rostrum. His subject of discourse was "Living Forever." Not wishing to advise Spiritualists without the proper credentials needed to receive credence he informed them that he too had had visions and knew of immortality by personal experience, and then led on thru a series of logical reasonings to his point, which was to illustrate how to live forever. To his mind it was not simply by dying, but by loving. Without love (which is life per se) there could be no real living—perhaps no continued immortality.

To love one another was the law; and as God is love, and love is life, real living depended a unity in feeling of sympathy universally expressed. Tuesday evening the usual progressive euchre party, in which all the good-looking of the camp took part.

Wednesday was another good day with sunny skies, sunny faces and sunny hearts. And a sunny lecturer warbled her song of the birds from our auditorium rostrum.

Mrs. Kate Alexander of Columbus, O., addressed an interested audience on "Birds—Did you ever think who made them and who taught them the dialect they speak?"—It was a pretty subject and carried the listener out into the fields where feathered songsters live and attune with Natures harpstring—where there is "music in the air," and freedom exists by virtue of all that is still uncontaminated by the mischievous law-making of discordant mentalities. And the lessons drawn from the lives, habits, characteristics and peculiarities of the birds and birdies were interestingly presented, and found eager auditors to take in the music of its presentation.—In connection with this service Miss Edna Grant sang two appropriate songs, and a delegation of Lyceum children sang a pretty bird-song. The little songsters, who were also called out for an encore were Lida Greenamyer, Porter Moore, Martha Pressing and Helen Hunt.

Thursday afternoon services were conducted by Mrs. R. S. Lillie at the auditorium—and a stormy one it was, tho it ended in sunshine and general good feeling.

Services began with a band con-

cert, song by Mr. Lillie, and a soprano solo by Mrs. E. M. DeVine. Then subjects were asked for, upon which the speaker was to discourse.

Three were given: Inspiration, How spirits subsist, and Power of thought. There was no trouble concerning a future life—that is fast enough to define itself. But the analysis of any specialist on the in the midst of the discourse, a subject, and thru it immortality has become one of the facts of science. It is innate knowledge—a prenatal element that belongs to all souls and needs no demonstration to the student of self; and having ever existed while the thunder pealed forth in it can never be annihilated. The God in man is seeking this soul, and such accents that it drowned the speaker's voice. It temporarily interfered with the services, but it did not break the speaker's condition, for, as she declared later, they were held intact by the crowding of the congregation around the rostrum.—Before she proceeded, however, Mrs. Lillie said she had asked her guides for a subject before opening of services, and the answer was "The wind bloweth where it listeth!"—It certainly did blow, and at one time it shook the rafters of the auditorium and many feared dire results—still having the St. Paul disaster in their minds. But the storm blew over without any damage to either the building or its inmates; and Mrs. Lillie finished her address in triumph.—Then Mr. J. Clegg Wright asked for a word, which was granted. He said: How wonderful is the eloquence of Nature; when God speaks we must be silent—whereupon he unfolded his mission, which was to present Mrs. Lillie with a purse and a list of the friends, who were doing her the honor. The recipient responded in appreciative terms, and said she didn't know rainstorms at Lily Dale were so kindly disposed as this one had proved itself to her, (and a voice in the rear murmured: Its an ill wind that blows no one any good in the City of Light.) Thus ended the stormy service in general good feeling and well wishes for Mrs. R. S. Lillie!

Thursday evening the Willing Workers gave a supper and entertainment at the auditorium for the benefit of the new fire-brigade recently instituted at Lily Dale. The supper was of the New England order, consisting of baked beans, brown bread, pumpkin pie, coffee, etc., and was served by the loving hands of those who were themselves guests at the camp. After the supper and the hall was cleared of the tables, it was rearranged for an entertainment, of which the following is the program as carried out:

1. Piano Solo—Mrs. Georgie Johnson.
2. Soprano Solo—Mrs. E. R. Parkess.
3. Recitation—Miss Amanda Levine.
4. Gipsy Song—Miss Edna Grant.
5. Negro Dialect, Recit.—Mrs. Emma Huff.
6. Song—John T. Lillie.
7. German Dialect, Rec.—W. H. Bach.
8. Poetic Improvisation—Mrs. R. S. Lillie.

Mrs. M. E. Cadwallader acted as chairman of this delightful entertainment, and had the pleasure of seeing all her players called out for an encore. Mrs. Johnson started out to please the audience with Paderewski's Menuet, whose taste and culture could appreciate it. Mrs. Parkess' clear and rich soprano voice added lustre to the whole at once. Miss Levine is always pleasing, whether on or off the stage. Miss Grant never fails to elicit applause. Mrs. Huff is always in order. Mr. Lillie—why, who wouldn't be there to hear him sing? And Mr. Bach! Well it is hard to beat him on originality of humor and German dialect. Mrs. Lillie as usual sweetened the end with a poetic improvisation. After the entertainment the hall-floor was again cleared for seance purposes, and tables arranged for the mediums who kindly donated their services for the laudable purpose in view—the protection of the beautiful City of Light from the fire fiend, which on two occasions came near to destroying it because of no fire-fighting apparatus to meet it. A fire department is becoming a necessity, and those who wish to spend their future summers here might insure themselves this pleasure by contributing a mite towards preserving Lily Dale from destruction by a conflagration. "Many a muckle makes a muckle," says the Scotchman; and if every visitor to

this place sends a mickle, we'll soon have the muckle.

OBITUARY.

Obituaries of the works published here. Postively no poetry accepted.

The transition of Mrs. Mary Putnam occurred at the home of her daughter at Bemus Point, N. Y. Aug. 18, at the age of 58 years. And thus again the reaper Death has garnered a sheaf from among us.

Mrs. Putnam was the wife of Ephraim Putnam who preceded her to spirit life many years, and together for a number of years in the earlier history of the Lily Dale movement, they were yearly attendants at the summer meetings, and were at one time cottage owners.

Mrs. Putnam was beloved and esteemed by all who knew her. She was loyal to the principles of Spiritualism, weaving the grand teachings thereof into her every day experience, thus making her life a blessing to those with whom she came in contact.

An aged mother mourns the loss to her of a dutiful daughter, and two children, Mrs. Delilia Hale and Frank Putnam are bereft of the physical presence of a devoted mother. One grandson also survives her. The memorial service was held Sunday, and in accord with an oft expressed wish of the friend departed was conducted by the writer.

The attendance was large and the floral offerings many and beautiful, bearing mute testimony to the love and esteem of friends. The earthly form was laid to rest in the Bemus Point cemetery, a beautiful city of the dead overlooking fair Chautauqua lake, the tranquil waters ever chanting their sweet requiem of song above its final resting place.

Lady Macabees, of which body Mrs. Putnam was a member, were present and as a last expression of fraternal feeling placed the sprig of evergreen upon the casket.

One by one we are passing on.

CLARA WATSON.

Jamestown, N. Y.

Passed to spirit life, August 18th, 1904. Faude A. Young, aged 20 years, granddaughter of Mr. and Mrs. Dr. Young of 1234 West Ave. Buffalo, N. Y. Funeral services were beautifully conducted by Mrs. C. D. Greenamyer, and much heart comfort given to the bereaved. But, there is no death where love abides.

PROGRAM

Of the City of Light Assembly at Lily Dale, N. Y., July 15 to Sept. 4, 1904.

AUGUST.

- 29—Conference.
- 30—C. Fannie Allyn.
- 31—Tillie U. Reynolds.

SEPTEMBER.

- 1—C. Fannie Allyn.
- 2—NATIONAL LYCEUM DAY—C. Fannie Allyn, Tillie U. Reynolds.
- 3—C. Fannie Allyn.
- 4—Tillie U. Reynolds. J. Clegg Wright.

LAST BUFFALO EXCURSION

To Lily Dale Takes Place Saturday and Sunday, September 3d and 4th.

The two-day excursion leaving Buffalo Saturday, 4:30 p. m., \$1.50 for round trip.

The one day excursion leaves Buffalo Sunday 6 a. m. \$1 round trip.

Leaves Lily Dale Sunday 7:15 p. m.

"We will finally say that human flesh, human labor, shall not depend entirely on "supply and demand." That is infinitely cruel. Every man should give another according to his ability to give—and enough that he may make his living and lay something by for the winter of old age."—Ingersoll.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

SEEKING FOR KNOWLEDGE.

The birds are gaily singing
In the old Palomia tree;
Their happy songs that in the past
Brought tender thoughts to me;
But now I scarce heed them,
For I'm mourning every day,
For those I loved so truly
Who now have passed away.

And when comes the shades of evening—
When the moon is soft and bright,
And the silver stars are shining
With a clear and radiant light;
Then I'm always sadly dreaming,
And I fain would understand,
If there is an open portal
To a happy summer land.

Can we cross the bridge of darkness,
That must ever us divide,
From that other better country
Over on the other side.
I have recently been reading
Of a fair and lovely creed,
And I long for information
For I surely comfort need.

As my days are often lonely
In this shut-in life of mine.
And I seek for clearer knowledge
Of this land of summer-time.
For I feel a weight of sorrow
Press upon me more and more,
And I'd hail with joy and gladness
Tidings of that blessed shore.

Then I beg you gentle readers
If you really truly know,
That there is a home celestial,
Oh I beg you tell me so.
Help me lift the veil of silence,
That is hanging like a pall,
Hiding from my eyes the passage
To that mystic entrance hall.

Teach me faith in life immortal,
Make me know and understand,
That there can be sweet communion
With that happy spirit band.
Hoping friends may write me letters,
On this subject grand and true,
I will now before I tire you.
Bid you all a kind Adieu.

MRS. F. R. C. NIGH.
("Cousin Fanny")
Box 423, Marietta, Ga.

THE LOST ARTS.

"When in doubt, don't do it" is a somewhat generally accepted aphorism. But to the intuitive and sensitive it is more scientific than axiomatic. To some they are soul-warnings; to others they are a sensing of the cause prior to the effect—due to the vibratory influence existing in that cause.

We have all felt a disinclination to do certain things, and failed when not heeding the warning. It proves that there is something in man not yet understood. The animal senses danger, why should not man? But man has stunted his finer feelings by habits not indulged by the animal, and thus, in a measure, has lost his acuteness in this direction. Perhaps by a return to a more natural life he may recover these "lost arts," and find that he is a superior being to what he gives himself credit for.

Psychometry, inspiration and clairvoyance are pointers to this superior condition of human unfoldment, and what a few can accomplish, all can; for, are not "all men born equal?" If equality of birth means anything, it should stand pre-eminently for accomplishment or possibility in reaching out for that which the highest is capable of attaining, whether thru effort, self-knowledge or education.

POSSESSION WITH HAPPINESS

Not what we eat, but what we digest, is what benefits us. So it is with truth and happiness.

Not what we read, but what we assimilate with our understanding, is what improves the mind or develops the soul; and not what we own or possess, but what we enjoy, is what makes content or happy—as the tot and her doll, for example.

Ill-gotten gains cannot be enjoyed because they are constant reminders of the ways and means of procuring them; and to stupify the conscience against these reminders is to dull the consciousness against real joy as well.

We cannot render one portion of the brain insensible without affecting the whole. So it is with the soul-consciousness.

To dull the conscience against a wrong is diving into darkness with a vim.

The aim of existence is to march towards the light, gathering truth and storing it away for use; not to be drowned by a guilty conscience, but to be made profitable when circumstances warrant. In that respect it becomes the oil of our un-

derstanding—the illuminant of the brain or exterior man—and constitutes a real possession, with titles clear, and no incumbrances on the property.

Such a possession we all can enjoy, and is the one that ever makes happy or content.

The man who is too punctilious not to offend, seldom cheers or encourages; too exacting is seldom absolutely honest or just. He may be relatively so, because too cunning to do anything unlawful, but absolute honesty is justice epitomized—demonstrated thru man as high-mindedness, bravery, truthfulness, charity, self-sacrifice and generosity—and constitutes a state of being that inspires to a feeling of independence not attainable thru any other source. Such a possession is contentment per se.

HIGHER ANALYSIS FOR CAUSES.

Science begins life in protoplasm, but does not prove the origin of protoplasm or the effects known as intelligence, mind force and sympathy. Chemicals alone would not do it. Sensitives do not touch upon any intelligent force or vibration in the psychometric analysis of material substances unless already connected with some form of life. If chemicals are the constituencies of protoplasm or life in the cause, they should give evidence of life to the psychometer. But, like metals, they only produce sensation, each of its kind. No intelligent or conscious impulse is felt or experienced until endowed with life, and that is untraceable except in degree or force—influence or power—and when below or beyond the psychometer's reach the vibration ceases. How far the finite mind or the mortal psychometer can penetrate into life's mystery is perhaps to be compared with a drop of water to the ocean. Science with its protoplasmic theory, is about as far from the origin of life as the psychometer is, tho he has some reality of it—something that appeals to his senses—his own life principle. Life in the cause cannot be analyzed by effects. It must be analyzed by a cause—its counterpart—life.

RELIGION IN SCIENCE.

If electricity is the principle thru which mind is enabled to act on matter, may not the Sun contain this principle in sufficient measure to enable universal mind or intelligence (spirit) to act on or thru this body for effects on the planets according to the needs of its inhabitants? And may not the deviation of the poles from the plane of the ecliptic have been due to such a cause as a means to an end? And furthermore, may not this power be extended to planets direct for like results? Can science and religion combine on this for investigation?

Allay Anger.

Many of the nervous troubles in humanity are caused by permitting angry emotions to govern reason. A soft answer not only turneth away wrath, but prevents an excess of bloodflow to the brain, which in turn attracts an unnecessary amount of electricity from Nature to the brain and produces that shock, which leaves a headache.

It is not the work we do which enervates, but the worry in connection with it. If all were to perform their part willingly and keep down their angry emotions during the same, much vital force would be saved.

Too many laws are degenerating, having a like effect on its citizens as excessive scolding or punishment has on children. Fewer and wiser laws enhance patriotism.

He who elicits human tears thru sympathy has found his way to the heart, but he who generates them thru injustice has founded his own sorrow.

To be a Church-communicant, and harbor a secret grudge against another person constitutes a warped idea of Christianity. Christ did not mean that when he said: "Love ye one another!"

The Soul's Eden.

Our life's path is beset with flowers as they bloom in the garden of our hearts.

Man himself is a flower from Eden; his soul a garden plot for the implanting of sweet immortelles that bring everlasting joy.

Good deeds are the seed to be grown, weeds being the effect of bad ones. Human souls may grow them in their ignorance of Nature's law. The cuttings are the trials, sufferings, misfortunes.

Love is the law of perfect results, and life becomes a song to those who abide by its higher impulses.

When the flowers bloom, the carolling of Nature's hymns may be sensed thru the fibres of the body as though they were strings of a harp, and played upon by angels' fingers. It is Nature's sunshine kissing the flowers and expressing its joy for their perfect unfoldment.

God's garden has no decayed branches, and the human soul, patterned after this, elicits the attention of the Master Gardner, whose influence is sensed as a symphony, engendering that delight we term "happiness."

Paradise is within, and we are the tillers of its soil. We enter thru the gateway of the heart, and should guard admitting impure thoughts or selfish emotions.

The Flaming Sword is a warning against assumption or false pride—the planting of decayed branches that inherit disappointment.

Warning to Investigators

When a medium refuses anyone admittance it is no use to either resist or protest, for in that case it is not the medium speaking, but the invisible behind him, to whom the applicant, however, is not invisible, and who always has good reasons for the refusal—often equally as good for the applicant as it is for the medium.

A pretended investigator may deceive a medium as to his motives in coming to his séance, but he cannot deceive the spirits, and his own spirit friends often aid in generating the refusal in the mind of the medium.

There is a case, however, on record in Cincinnati (and there may be others) where neither the medium's spirit gave warning, nor apparently had the investigator a friend on the other side to do so. He was admitted, and undoubtedly gloated at his success. But when he made a grab at the spirit in his turn to come to the cabinet, the spirit also grabbed him and nearly electrocuted the venturesome gentleman. Had he not been admitted it would have been better for him; for he suffered for weeks from the effects of that counter-grab. It may be all right (and perhaps a good thing) to grab a rascally make-up, as these have only muscles to combat with; but a genuine spirit possesses a power not made of flesh and blood, and it would therefore be well for all to "look before they leap."

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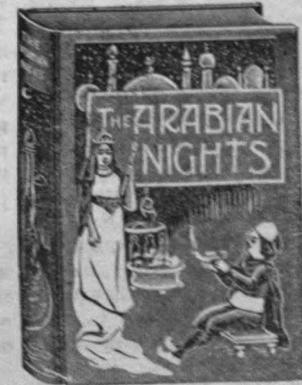
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LILY DALE, N. Y.

TELEPATHY**As a Factor in Evolution—The Inspiration of Materialism.**

The difference between the "crank" and the scientist is merely a matter of time. Some fact radiating from the source of all knowledge comes vibrating thru space and strikes the brain of a person sensitive to its reception. He in turn gives it verbal expression and sends it out into the world. There it goes thru three stages. The first stage is opposition. The second, acceptance. The third, application.

Telepathy has reached the last mentioned stage after a hard battle with the first two. I am assuming that everyone—who thinks at all—is aware that Telepathy is accepted scientifically, as one of the great Forces of the Universe. That it is considered to be as capable of conscious direction as electricity.

That it is a subtle form of electricity, in fact. But lest there be some who still doubt the scientific acceptance of Telepathy, I will quote from a recent edition of the Scientific American—probably the most conservative and cautious of all the publications on mechanical sciences. In an article headed "Electric Waves and the Human Brain," I find the following:

"In a note to the Academy of Science, Prof. Thomas Tommasina, of Geneva, reached the conclusion that the human body may be employed as a receiving station in wireless telegraphy."

"We ourselves have several times verified Prof. Tommasina's assertion and found that the human body is a receiver almost as perfect as a wire or metallic rod. It is less of a conductor than metal, but as an offset, presents a wider surface, which practice has demonstrated to be very advantageous for the reception of waves in wireless telegraphy. We have made use of our bodies both as receiving and transmitting stations, first insulating ourselves from the ground. We have thus been able to make communications at appreciable distances by sending and receiving the waves thru the body."

"Mr. F. Collins, a young electrical engineer of the United States, has gone still farther. He has found that electric waves of great frequency, those of certain flashes, for example, act upon the brain of man and animals both before and after death. The brain acts as a coherer, and coheres and afterward decoheres itself automatically. And this is not all; the human body may serve as a complete receiver in wireless telegraphy. Having the receiver and coherer we need a battery. This Mr. Collins finds in the nervous system.

"In experimenting upon a live cat that had been put to sleep, Mr. Collins and his collaborators, among whom there were some well-known specialists and professors, remarked that the cat jumped up under the influence of the electric waves, just as when it was submitted to an intermittent or alternating current.

"It may be admitted that the waves that cause the nerves to approach or recede also cause the passage or interruption of the nervous current of the brain, by producing extra opening and closing currents. The nerves serve as conductors, and the receiver is the face, which, in nervous persons especially, shows the action of lightning by signs of fear."

"The following are Mr. Collin's conclusions: (1) The electric waves emitted by the flash act in such a way as to cause the nerves to approach; (2) the cerebral matter acts like a coherer, in life as well as after death; (3) what is often defined as fear is due to the action of electric waves upon the brain; and (4) the electric waves propagated by the disruptive discharge of the flash are capable of producing characteristic accidents followed by death."

"Such facts are of interest to wireless telegraphers in particular and to humanity in general."

"It results from what has been said that waves of great frequency, which like X-rays, possess a great power of penetration, should be replaced by those of low frequency obtained especially by the discharge of Leyden jars (Braum system of wireless telegraphy), or, better still, by the alternating current system (with out sparks), of which Lieutenant Poncet and ourselves are partisans. But there is still another standpoint from which we should view Mr. Collin's experiments and results. As

the electrical world remarks, the phenomena pointed out by this gentleman are of a nature to throw light upon the theory of telepathy."

"We certainly scarcely expected to see telepathy, or the transmission of thought to a distance, appear. The remark is merely incidental, but, since scientists have a tendency toward admitting the possibility of this psychic phenomenon, it is of interest to try to explain it. Mr. Collin's experiments give a certain range to this theory. From the experiments that we have just mentioned, it is evident that transmission from brain to brain can be produced at a distance, just as in wireless telegraphy. One brain sets the nervous waves in action and the other receives the waves as in the ordinary wireless receiver. Once again we have here a hypothesis, but one which according to Mr. Collin's experiments, has a certain value.

This fact admitted, stupendous possibilities open up for the betterment of the world. When we know how to send our thoughts to any point, or person, when we become fully conscious that our thoughts are forces that live and crystallize into acts in the minds of those about us, we will be more careful of our thought-world. We will begin to reform the world by reforming the mental image in our minds.

Under the health-radiating influence of consciously directed thought, disease, misery and wrong-doing will disappear. Whether the present experience that we call Death will ever be disposed of, I am not prepared to say. I do not think that it matters. The fact that we can still communicate after this change thru the soul-sense of telepathy will dispel all doubt and fear and space.

The fact that telegraphy is such an evident factor in scientific research at the present age, when the world is beginning to outgrow materialism, is evidence that it is part of the plan of evolution.—Dr. Alexander J. McIvor-Tyndall, in *Psychic World*.

Are You Dead or Alive?

A lecturer recently asserted the belief that immortality depended on a sympathetic union of the human family—that is, to live hereafter and be reunited with loved ones, the individual must be at peace with everybody—every break with the same adding weakness to the soul, and making it accordingly unconscious. Without consciousness there is no life; and as love is life or constitutes soul consciousness, ill-feeling, prejudice or hate is death—soul-death.

Communities at variance with each other are dead. Those who quarrel with each other are dead, or unconscious to the degree of the prejudice or ill-feeling existing against each other. Pride being but a cultured prejudice, those troubled with the ailment, are unconscious to the extent of their cultured prejudice against others. Thinking oneself superior to others on mere assumption, therefore, is suicidal.

This agrees with the inspirations of other lecturers that love is power—hate the opposite. As harmony is synonymous with love, and "a little touch of nature makes all the world akin," perhaps troubles are often broughton communities to bring them into harmony for their soul sake—friends in the beyond doing this to save them from oblivion or unconsciousness as soul beings.

But how much trouble we could save ourselves by living in harmony without nature's help, or being forgiving, charitable or merciful by self-volition.

If only love leads to immortality, a question that many can now ask themselves is: "Am I a live or a dead soul?"

Scissoring.

It takes nearly 160,000 fair and 105,000 brown hairs to cover adequately an ordinary head.

A hundred men may make an encampment, but it takes a woman to make a home.

Human character revealed in the abstract enables the student of self to find his parts.

Blood may tell under circumstances, but brain makes circumstances tell.

"Without question, the mode of origin and the early stages of the development of man are identical with those of the animals immediately below him in the scale. Without a doubt, in these respects he is far nearer the apes than the apes are to the dog"—Huxley.

Spheres—Terrestrial and Celestial.

"Heaven is within." Nature recognizes no up or down. Centralization obtains everywhere, and the eternal present is its complement. Man is his own law-centre, and his consciousness—feelings, and desires, tastes, emotions, impulses—is an effect of the cause within.

The interior life-principle, the Soul, is composed of that which it has evolved or generated thru exercise of its consciousness, and which repeats itself in accordance with its thoughts or actions—or rather the combination, as it requires thought to decide the action, and the latter cannot obtain without consent or aid of the thought suggesting it. Thought and action are therefore the soul's organizer, builder, designer or arbiter, and what these effectuate constitute the man—his personality.

Those who believe in a future existence need not be told what they may expect; for as the life-forces vibrate here, they certainly will continue to vibrate hereafter; and as like attracts like here thru the law of sympathy and antipathy, it is most likely to do so in the future. The spheres, called terrestrial and celestial, then, must be the pivot of attraction for their own kind.

We know that harmony between mortals is needed for a peaceful existence on earth, and we also know that such harmony depends upon their feelings, desires and wishes towards each other. If they are hateful, envious, selfish or immoral there is discord, clash, malcontent and ill-humor generally. What such conditions must bring forth where the law of nature bunches them together nolens volens, can be better imagined than described. If pandemonium represents hell, some may look forward to an experience not mentioned in their funeral services.

But if there is no future the true and tried will have lived in vain—which they do not believe, however, intuitively or instinctively feeling that they are forbearing in conformity with their interior consciousness to do so. It is mostly those who, in their despair to apologize for their weakness, that deny a future existence. They may be deceiving themselves however, and realize their mistake under disagreeable circumstances.

It is as easy to develop a tendency for being honest, just or pure-minded as it is to think and act for the reverse. Injustice, envy, jealousy, and egotism are merely habits like any other; and if only to earn the respect of ones fellow-men, reverse habits are worth cultivating.

"As we train our life's forces they vibrate"; and in conjunction with this training they carry an influence with them which is instinctively cognized or felt by those who are in the same school—like recognizing like thru the law of attraction or repulsion.

Thus we need not die to enter the spheres quoted. They are mental states that ever surround us, and may be sensed by the observant as they were visible parts of our existence. Contentment, peace of mind and interior emotions of delight or joy are its manifestations. The reverse indicates thought and action vibrating negatively or for a discordant effect—hell, like heaven, being also within.

Funnyisms.

H.—Suppose Adam had asked Eve to press his trousers, what would she have done?

P.—Put them into a book and sat on it.

Hokey.—Say, Poke, aint these hollow-globe theorists sorter up-side-down in their calculations?

Pokey.—Yes, like the flying Dutchman—too hollow-headed to find a port.

Hokey.—They say old Strawfoot is an easy mark for drummers.

Pokey.—Don't say that. His dignity could not permit the allegation. It is only a childish want that makes him subscribe to everything offered.

A. Walter Damon, publisher of "The Occasional One" of Dunkirk, N. Y., in an extra edition, puts his photograph with the following apology for so doing:

"Some people are stuck on their faces. This face is stuck on me, and has been for over 36 years. Whenever I shake it people think I mean No!"

THE SUNFLOWER, \$1 a year.

THE MAPLEWOOD.

This house will be under the personal charge of Mr. Leo Manger, who has been in charge of restaurants and hotels for the past twenty years. He will have with him a high class of assistants, and will devote his entire time to looking after the comfort of his guests. The table will be supplied with all the staples and delicacies of the season.

For rates, reservation of rooms, or other information, address,

LEO MANGER,

Lily Dale, N. Y.

THE LEOLYN.

A fine summer home on the bank of one of the Cassadaga Lakes. The lake on the west side, the primitive forest on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives.

Delicious home cooking. Table supplied with the best of everything. Fresh fruit, vegetables and berries furnished by the farmers every morning. Imperial mineral water free to guests.

Write for illustrated booklet.

FOR RATES ADDRESS

A. C. WHITE, Manager,

Lily Dale, N. Y.

The South Park House

J. H. CHAMPLIN, Prop.

NEAR THE AUDITORIUM.

Large Veranda,
Cool Dining Room,
Bath Free to Guests



RATES—\$1.00 to \$1.50; 21 Meal tickets \$5.00; 7 Dinner tickets \$2.00
Single Meals, 25 to 40 Cents.

THE LAKE VIEW

Centrally Located on the Lake Front,
Corner Cleveland Ave. and Marion St.

LARGE VERANDA AND COMMODIOUS DINING ROOM

From which is had a fine view of Parks,
Lake and Hills.

Rates, \$1.50 to \$2.00 Per Day.

\$7.00 to \$10.00 Per Week.

Table Board \$5.00 Per Week.

21-Meal Ticket, \$6.00.

GEO. P. MOORE.

**JACKSON : COTTAGE**

11 Third Avenue,
Lily Dale, N. Y.

Large, Cool Dining Room
COMPETENT HELP.

Good Home Cooking. Served
Family Style.

Cooked Meats and Vegetables to take
to your Room, from 5 Cents up.

LARGE VERANDA,
GOOD BEDS,
REASONABLE RATES

For particulars and program address with stamp.

A. H. JACKSON, Proprietor.

THE SUNFLOWER Represents the whole of SPIRITUALISM. Every issue is a bouquet culled from its garden of thought—a miniature cyclopedia of its Truths. + Exc.

HEALING POWER OF THE SUN.

Man is naturally an outdoor animal. The tropics being his natural home, he lives in cold countries only at the expense of an enormous outlay of labor. And probably also with a very considerable shortening of his life.

The value of outdoor life is best appreciated by those accustomed to sedentary life when opportunity is afforded for them to spend a few days in the open air. It needs no lengthy argument to demonstrate to such a person the value of continuous outdoor life as a health promoter. The value of such a life does not consist wholly in the purity of the air and the exercise, matters of great importance, but also in the cooling effect of the air in motion, and especially in the vitalizing influence of the sunshine.

"Objection 1; In studying the coleoptera of Madeira, it is found that a great number of species of feeble flight, very numerous in southern Europe, are not represented. Consequently, the strip of land that would have conducted them to Madeira did not exist.

Answer: The chief species of central Europe decrease from east and west until they are only slightly represented; hence we should not find these in Madeira and the Azores.

"Objection 2: The Atlantic islands are eruptive and can not be the remains of a level country. Answer: The nature of the ground as described by Wallace does not correspond to the modern data of geology.

"Objection 3. There is no trace of terrestrial mammals that originated in the islands. Rats, rabbits, and weasels, were carried there by man. Answer: This argument seems to be in contradiction to a number of historic facts. Thus, the island of Flores was called Rabbit Island before the first Portuguese expedition and the Azores owe their name to the great quantity of buzzards that were found there.

"The author accompanies these answers with geological and zoological studies on which he bases them. He says finally, that we have historic proof that at one time land at the water surface was observed between Madeira and Europe, tho the depth of the ocean in this region is now nearly 4,000 meters" [13,120 feet]—Translation made for The Literary Digest.

Chops.

Not in the spirituous but in the spiritual the tried should seek comfort.

The disgrace of being poor is largely obliterated by its also being a recommendation of honesty.

To get something for nothing are the strategies of the Brazen Rule.

Stubborn conceit usually typifies the man who is dead and doesn't know it.

Some do worse than that which they denominate sin in others.

Inheriting a sin is no apology for indulging it. It is not a gift of nature.

"There is nothing new under the Sun." Truth antedates man, being the cause of all that exists.

Ancient Education.

Dr. Sayce, writes, concerning a clay tablet found at Tel-el-Amarna, establishes that:

"The Mosaic age, instead of being an illiterate one, was an age of high literary activity and education throughout the civilized East. Not only was there a widespread literary culture in both Egypt and Babylonia which had its roots in a remote past, but this culture was shared by Mesopotamia and Asia Minor, and more especially by Syria and Palestine."

Some day it may be discovered that the world was once as high up in civilization as it is now.

Crime.

Crime may be due to insanity in large measure—passion controlling reason. But many crimes are committed that requires the full reasoning powers to carry out. Embezzlement, slander by insinuation, seduction and the many frauds practiced on the people are examples. Such is reason perverted or misappropriated and should be punished according to its deserts.

—Health Culture.

Over the Dunkirk, Allegheny Valley & Pittsburg R. R. and the Lake Shore Ry., Sept. 5. Special train will leave Lily Dale at 8.52 A. M., Central Time. Rate to Niagara Falls and return \$1.50; Toronto \$1.50 higher. See posters or ticket agents for particulars.

Existence of the Fabled Atlantis.

The much vexed question of the existence of a continent between Europe and America, which is now usually relegated to the domain of myth, has still some strong advocates. A recent effort to establish the truth of the story is thus described in the Revue Scientifique.

"Numerous geologists have advanced the opinion that there must have once existed an atlantic continent, joining Europe and America. Mr. R. F. Scharff is one of the warmest partisans of this hypothesis which has raised up even more objectors than advocates. Mr. Scharff asserts that Portugal was connected with the Azores and Madera up to the Miocene epoch, and that it was not until the Tertiary epoch that the sea began to encroach on the land that joined Morocco to South America, by way of the Canaries and St. Helena. The author thus attempts to refute Wallace's objections to his hypothesis:

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"The author accompanies these answers with geological and zoological studies on which he bases them. He says finally, that we have historic proof that at one time land at the water surface was observed between Madeira and Europe, tho the depth of the ocean in this region is now nearly 4,000 meters" [13,120 feet]—Translation made for The Literary Digest.

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—Health Culture.

LITERARY WORLD

Any book noticed in this column can be had at this office.

A New Thought Novel.

REVIEWED BY LIDA BRIGGS BROWNE.

A new thought novel has just been issued by the Bobbs-Merrill Co. Publishers, Indianapolis, Ind., entitled "Huldah." It is written by Grace Mac Gowen Cooke, and Alice Mac Gowan and illustrated by Fannie Y. Cory; cloth price \$1.00.

The scenes are laid in the cattle country of Western Texas and Aunt Huldah is the proprietor of the Wagon-tire House and beloved by all who know her from the so-called hardened sinner of the plains to the many little children whom she mothers and brings up in the light of her cheerful philosophy. Many of the deeper lessons of life are told in a genial helpful way that are of assistance to all who are trying to spiritualize and uplift themselves. Here are a few of her sayings: "It's a lot easier to cry down another fellow's work and tell just how he ort to have did it, than tis to tend to your own, and do it half way well."

"It's one of the big blessin's that we don't have to live but one day at a time. One day's jist as good as another; its what you do in the day at counts."

They's two things that they's no use a mornin about jist two. One of em is the thing that a body can't help. T'other is the thing that a body kin help."

"They ain't no use beatin drunks down. The drink has dragged em low enough. Love 'em, an trust 'em if you can. If you can't love 'em and trust, for God's sake leave him alone."

"If you larn to love the path you go by, to take each step the very best you know how, to think how sightly the little bushes and grass by the wayside is never to forget that the blue sky is over your head. W'y, you've walked your path the way God meant you to."

Aunt Huldah possesses the happy faculty of seeing good in every body and everything and upturning the seeming obstacles of life to her advantage. To those who are not familiar with western life the book will be a revelation and a means of acquiring knowledge, for the pen pictures are accurately drawn and one feels while reading it that he or she is right out among the very scenes depicted.

Psychometry.

The first emotion, sensation or feeling that comes to you at sight of another person often tells the story of their most active vibration at that moment. If the same repeats itself at every meeting it is consistent as a habit or characteristic. If it changes there are many active qualities—the nature of which is betrayed in what you feel tempted to do in the moment of impact—provided, of course, you are sensitive to such influences or vibrations. This is the beginning of psychometry, and may be developed very acutely by observation or paying close attention to your sensations as stated. Practice makes perfect.

"If the followers of Jesus would become familiar with his teachings, and give a just interpretation to his sayings, without the aid of priestly falsifications, it is apprehended there would be a stampede from the church such as is sometimes seen from a political party, when that party has outlived its usefulness."—Geo. W. Brown, M. D.

The difference between religion and spirituality is that the former prescribes faith, and the latter works as a salvatory measure. Whether thought without action is a saving grace must be learned by experience. One is negative, the other positive.

Between bigotry and roguery honesty has a rough road to travel. The man who believes what he does not know to be true and he who stands by what he knows to be untrue typifies the ass and the fox in human nature.

Those who can awaken a higher sense of the love-principle in others, as well as those who can experience or appreciate such awakening are equally fortunate or blessed.

D. A. V. & P. R. R.

(Central Standard Time.)

One hour slower than Eastern Time.

No. 11 No. 2 IN EFFECT JUNE 18, 1894. No. 21 No.

A. M. P. M. Dunkirk Ar. N. Y. P. M. P. M.

7.55 8.00 L. V. Dunkirk Ar. N. Y. P. M. P. M.

8.05 8.10 Frederica Laona 8.15 8.30

8.06 8.14 Laona 8.16 8.31

8.22 8.38 Lily Dale 8.28 8.55

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8.48 8.57 Moons 8.51 8.57

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8.46 8.51 Jamestown 8.46 8.51

8.47 8.52 Warren 8.47 8.52

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LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly on paper and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Concerning the remarkable cure of Mrs. W. White of Titusville, Pa., by a healing medium, the name was printed Walz. It was Mrs. Molz, to whom the credit is due for the phenomenon. See SUNFLOWER of Aug. 20th.

As Oscar A. Edgerly, has open dates for the coming lecture season, he will be pleased to hear from societies desiring to employ a trance speaker and test medium. Address 42 Smith street, Lynn, Mass.

G. W. Kates and wife report that they have had successful meetings at the camps visited by them during August, and the cause of Spiritualism has prospered by the summer meetings. They have served at Lake Pleasant, Mass., Grand Ledge, Island Lake and Vicksburg, Mich., and Mantua, Ohio, camps. They will hold meetings at Unity Camp, Saugus, Mass., during September, and in Lynn, Mass., October and November. Their permanent address is Thornton, Delaware Co., Pa.

C. P. Follett, secretary, writes that the 7th an. Convention of the S. S. Asso. of Minneapolis, Minn., takes place on 8th, 9th, 10th and 11th of September. The convention will be held in the First Unitarian Church, 8th street and Mary Place. The convention opens Thursday with a meeting, then reception of guests, followed by Piano Solo, duet, Recitation, Vocal solo, Piano solo, vocal solo and club swinging.—Friday morning convention, song, invocation, roll call and appointing of committees. Afternoon song, invocation, reading of reports, discussion, test meeting. Evening organ prelude, Quartette, address, piano solo, etc.—Saturday, song, reports, discussion, business meeting, test seances.—Sunday lectures, messages, tests, music.—Lizzie Harlow and Moses Hull as speakers, and Will J. Erwood, Mrs. M. E. Sauer, Miss Alice Wickstrom and Mrs. J. A. Murtha, as test mediums.—Railroad one-and-one-third fare. Admission 25c evenings. Sunday afternoon 15c. Season tickets 75c. Lunch served close of morning and afternoon sessions.

Mrs. Addie Cooper writes: The Freeville Camp opened July 23d. With

a few tents on a rise of ground just north of the auditorium. They reminded us of wigwams. A few that were not afraid of the elements lived in them. From first to last the meetings were a better success than anyone anticipated, both in entertainment and financially. Mr. D. A. Herrick of Grand Rapids, Mich., lectured and held seances the closing week. His lectures were excellent, his trumpet seances unexcelled and many applied for admittance that were refused. Mr. Herrick is an untiring worker. Saturday Aug. 20, election of officers took place. The season closed with an excellent lecture delivered by Mrs. Sarah Walters in the morning and D. A. Herrick in the afternoon. Mrs. M. E. Clark of Syracuse gave messages. All went as merry as a marriage bell. I would like to thank all that assisted to make the bazaar such a financial success. THE SUNFLOWER did much to help along.

Mrs. B. C. Myers of Harford Mills, N. Y., writes: The meetings at Freeville Camp closed on Sunday, August 21st after a session of four weeks, including five Sundays. The result of the meetings are most gratifying to all both in a spiritual and financial way. Spiritually it became a feast of the best that has been given from the rostrum thruout the entire

program, so carefully arranged by our president and his assistants. Financially because of the clearing up of a number of debts that had accumulated from time to time, and that the board of management are happy to say are now a thing of the past and our last Sunday was a day of pleasure and happiness to all. The program for the day of closing was exceptionally good, opening with the singing of America by the audience followed with a reading by Miss Victoria C. Moore, after which a fine solo was rendered by Miss Harriett A. Platt of Rome, N. Y. accompanied by Miss Alice M. Myers at the piano, this being followed by a lecture given by the guides of Mrs. Sarah A. Walters, at present of Syracuse. The noontime being filled in with the many friends who had conversed, partaking of their lunches in the groves, or going to the dining hall where the ladies of the camp had provided a dinner equal to any at the hotels below the grounds. The effort to make Freeville Camp a campmeeting has succeeded beyond expectations this year. Mr. Kelsey, the president coming on the grounds at the opening with his tent and spending the entire four weeks there has opened up possibilities of a camp ground in the future second to none—During the whole time there were a number on the grounds all regretting the closing up of camp for this year—The afternoon services were again opened with a solo by Miss Platt, reading by Miss Moore, invocation by Mrs. Walters, followed by a soul stirring lecture by Mr. D. A. Herrick of Grand Rapids, Mich., who was with us a week and did most efficient work with his lectures, and trumpet seances, proving without a doubt to many, the privilege of the knowledge of the return of their friends from the "other side." Following the lecture there were tests given by Mrs. Mary E. Clark of Syracuse who has so lately come into the work, and proves each time she comes before an audience that she is growing in development. Thus with a few minor affairs of the closing up of camp, closed a very successful camp at Freeville, the business meeting being held the Saturday previous and at which the officers were elected, as follows: President, Mr. W. W. Kelsey of Cortland, N. Y.; First Vice President, Mrs. Benj. Rhodes of Elmira; Second Vice President, Dr. B. L. Robinson, McLean, N. Y.; Secretary, Miss Victoria C. Moore, Dryden, N. Y.; and Treasurer, Mrs. B. C. Myers of Harford Mills, N. Y. The Ladies Auxiliary also elected officers. President, Mrs. Addie S. Cooper of Syracuse; Mrs. Mary E. Clark of Syracuse, Secretary and Miss Celestria Wood, Treasurer, who may be addressed Groton, N. Y., R. F. D. The management of camp are already making plans for another year and any information wished for, may be received by addressing any parties named on the board of management.

Mrs. R. S. Greenlees writes: D.

B. Jimerson, the Indian medium,

held two seances in my house 291

Ontario street, Toronto, Canada,

with very satisfactory results and

has two more seances before he goes

to his home. His manifestations are

all in the light.

Come to See Me!

It is better to be without an invitation than a half-hearted one; for in the first case there is no obligation to call, while in the second it can be turned against us if we do not call, and yet we feel that we are not particularly wanted. The mind pulls one way to carry out a stupid etiquette, while the heart pulls the other to be in line with truth and honesty. Why are we not more natural?

Account Celebration at Celoron.

Labor Day, the D. A. V. & P. R. R. will sell excursion tickets Sept. 5, to Celoron and return at very low rates. Tickets good going and returning on regular trains also returning on special trains leaving Falconer at 11:00 P. M. for Titusville and Dunkirk.

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleetier;
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn like gladness voicing;
Love gives us all some small sweet way
To set the world rejoicing
—Anony.

Crush Not a Flower.

BELLE BUSH.

Crush not a flower of faith or hope
That in another's heart may rise.
But let the perfumed petals ope
And waft their fragrance to the skies.

Say not "tis vain" of any dream
Or fancy of the human brains,
For out of it some lofty scheme
May ripen into golden grains.

Laugh not to scorn the humblest plan
A brother may have formed for good,
For angels deeper see than man—
It may be wise when understood.

Say not to any lonesome heart
"You ne'er will reach the goal you seek!"
But act the kindlier nobler part—
Give thoughts and courage to the weak.

Say not of any neighbor's field
"He's planted when he should have sown!"
For God is patient and the yield,
Though rich or poor is all his own.

THE SPIRIT'S ENTRANCE INTO PARADISE.

(Published by Request.)

The angels were beckoning,
The seraphim were bright and gay;
The air was filled with music
All the whole long day.

The stars, too, were full of gladness,
And were a diadem of light;
Brilliant and sparkling
In the heavens, so bright.

The angels whispered as
Upward they led the way;
Child of the earth and sorrow,
Come with me, I pray.

It is a journey full of pleasure,
And the anticipation is so great
That no mortal pen can picture
The joy that you await.

Come children called of God
To the upper realms so sweet;
Sing and rejoice and make ready
The dear Lord to meet.

As upward and upward they flew,
Above the azure so blue,
Singing in sweetest melody they sped,
Above the wide, wide world they fled.

Into the sunlight so bright,
Away from the shadows of the night,
Before the glory of the Risen Lord they stood
Filled with rapture and delight.

Into the presence of the Savior,
Dearly loved they knelt;
And with bowed heads they bent
For the blessing he had promised:

When he said, "Today shall thou be with me in Paradise,"
Where now they do dwell, watching
For their friends who soon will join them.

CAROLINE B. ELY.

A Message.

Nature with her great storehouse has lavished upon us extraordinary gifts, which used properly will be conducive to health, wealth and happiness, this triune of blessings should go hand in hand bringing forth intelligence, which co-operating with the strength and activity of the body is enabled to reach out and grasp from the illimitable, the choicest and grandest thoughts from the well spring of life.

Guard and cherish these thoughts as coming from angel visitants; meditate, act upon them, you will find them directing your course of life thru bright paths—silently leading you by the still waters.

Give them your hand, dear friend, and allow them to lead you thru the turbulent waters of life, which are ever inciting rebellion in the soul to the quietness and peace which pervade the spirit of one who has raised his voice unto the hills, and the echo has resounded back unto him, "I am with you, be not afraid."

This angel of light who has now centred his soul light upon you as an emissary, strengthening your powers both intellectually and physically urges you on with this divine work of humanitarianism. What a noble mission? May we put ourselves at one with the Infinite? Become surcharged with thoughts and emotions from the celestial realms, that we who are so richly imbued, may give to those hungry souls who are longing for the ray of light to pierce the darkness within them.

A kind word, which costs you nothing, is often of priceless value to the recipient, why are we so chary with them? We are all children of one divine parent; let us promulgate the desire of the uplifting of our brother man, for as we reach out the uplifting hand to our brother, it advances us a step, enabling our souls—enabling us to throw off the superficiality of life, which we cultivate in ignorance of the divine law. MAY we all strive to grasp the hand of our helpers, and be taught as little children. "For such is the kingdom of Heaven."

ROSE B. HELM.

Brains do not depend upon quantity for the expression of thought, but upon quality.

—Anony.

N. H. EDDY, ASTROLOGER, And Character Reader,

171 Prospect Avenue, Buffalo, N. Y.

Life Readings by mail, \$1.00 and upwards. Trial readings, 25 cents and two-cent stamps. Send sex, time, place, and if possible hour of birth. These readings are of great benefit to business men, and to parents in ascertaining the character of a child, showing its natural tendencies.

Circulars, with full explanation of different price, or Detail Readings Sent Free Upon Application.

The Wonder Wheel. An Astrological Game. Anyone can give a perfect reading after a few hours practice. An instructive and amusing device for an evening party or to mystify your friends. You ask them the date of birth, and in a few minutes you tell them all about themselves. Price, with book for instructions, \$1.00. Postage, 10 cents.

Tabula Magus. A pocket chart that tells you the best hours of elect money when the money planet rules. Look for pleasure when Venus complete work, \$1.00; abridged work, 50 cents.

Astrology in a Nut Shell. A book of 150 pages, filled to overflowing with plain, logical, instructions in Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.50.

CAMP MEETINGS.

CITY OF LIGHT ASSEMBLY—Lily Dale, N. Y., July 15, to September 4—Mrs. Pettengill, Lily Dale, N. Y.

LAKE BRADY, OHIO.—July 8 to September 4, A. G. Keck, secretary, Akron, O.

CIRCLE OF LIGHT, Williams Bay, Wis., June 1 to October 1, J. P. Cooke, secretary, Williams Bay.

CHESTERFIELD, IND.—July 14 to Aug. 28, Flora Harden, secretary, Anderson, Ind.

MT. PLEASANT PARK, Clinton, Ia., July 31 to August 28, Mollie B. Anderson, secretary, Clarksville, Mo.

MAPLE DELPH, O.—July 24 to September 4, Lucy King, corresponding secretary, box 45, Mantua, O.

UNITY CAMP, Sangus Centre, Mass.—June 5 to September 25, Mrs. A. A. Averill, secretary, 42 South St., Lynn, Mass.

FERRVILLE, N. Y.—July 23 to August 22, W. W. Kelsey, Pres., Cortland, N. Y.

LAKE PLEASANT, MASS.—July 31, continuing 30 consecutive days, A. P. Blinn, secretary, 61 Dartmouth St., Boston, Mass.

FOREST HOME, MICH.—July 30 to August 22, Mrs. R. Eastman, secretary, box 69, Mancelona, Mich.

DELPHOR, Ks.—August 5 to August 22, I. N. Richardson, Secretary, Delphos, Ks.

GRAND LEDGE, MICH.—July 31 to August 28, J. W. Ewing, secretary, Grand Ledge.

ISLAND LAKE, MICH.—July 10 to August 31, H. R. Lagrange, secretary, 84 B. Montcalm St., Detroit.

HARMONY GROVE—July 17 to July 31, P. C. Foster, secretary, Escondido, Cal.

ONSET—July 24 to Aug. 28, Secretary Onset Campmeeting, Onset, Mass.

FRANKLIN, N.H.—July 29 to August 15, D. L. Haines, secretary, Franklin, N.H.

NEW ERA, OREGON.—July 2 to 26, George Lazelle, secretary, Oregon City.

WATERLOO, Ia.—Aug. 21—Sept. 11, M. G. Duncan, Marshalltown, Ia.

WONEWOC, WIS.—Aug. 4-22, Miss Gertrude Spooner, Wonewoc, Ia.

Lake Sunapee, N. H.—July 31 to August 28, Lor. Worthen, Sec., Hillsboro Bridge, N. H.

OTTAWA, Ks.—Aug. 20 to 30, Jacob Hey, Sec., Carbondale, Ks.

VICKSBURG, MICH.—July 31 to August 22, J. Fraser, Manager, Vicksburg.

WINFIELD, KANSAS.—July 16 to 26, Mrs. M. Gates, 132 S. Manning St., Winfield.

ASHLEY, O.—Aug. 7 to 28, W. F. Randolph, secretary, Ashley.

PARKLAND HEIGHTS, PA.—July 3d, to September 4th—Address, Elizabeth M. Fish, Sec'y., Parkland, Eden P. O., Pa.

BEDGEWOOD CAMP, WASH.—July 31-Aug. 23—J. W. Smith, 1115 N. Fine St., Tacoma.

HASLET PARK, Mich.—July 30—Aug. 28, J. D. Richmond, St. Johns, Mich.

SOUTHERN CASSADAGA, LAKE HELEN, FLA.—Feb. 1st to March 26th, Mrs. J. D. Palmer, Corr. Sec., Willoughby, O.

OCEAN GROVE, HARWICHPORT, MASS.—July 10th to 24th, H. Bearce, Harwich, Mass.

QUEEN CITY PARK, BURLINGTON, VT.—July 31 to Sept. 4th, Dr. A. Smith.

TEMPLE HEIGHTS, NO. 10THPORT, ME.—August 13th to 21st.

VERNON PARK, ME.—August 7th to 28th, F. W. Smith, Rockland, Me.

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TWENTY MILLION YEARS

The Probable Age of the Earth.

(By John A. Howland.)

The time has admittedly gone by for attempting to "reconcile the facts of nature"—to use a recognized phrase—with the chronology of the Bible, which makes the age of the world less than 6,000 years.

Indeed, in the Egyptian rooms at the British museum the visitor can see for himself objects which go back to an authenticated period long antecedent to 4,000 years B.C., and great is the wonder produced on the minds of those who first make their acquaintance. In that same department among the mummies, there is what is in many respects the most striking of the exhibits in the department—the body of a man who belongs to the stone age. It lies in an accurate representation of the peculiarly shaped grave in which it was found, and it has been, in consequence, somewhat irreverently nicknamed by the habitues of the museum "the man in the pie dish."

The particular interest in that corpse—which men, women, and even children look upon without the least thought or suggestion of the fear or horror usually inseparable from death—is that it is unquestionably the oldest exhibit in the museum; and scientists have been rather struck by the fact that the authorities of the great institution have not, so to say, taken the bull by the horns, and boldly labeled that exhibit as dating from 50,000 B.C.

Thus, with one single stroke of the pen, Bishop Usher's biblical chronology is multiplied by about nine, and it may be that an even higher number would be required to satisfy the requirements of the age of that particular specimen.

How long has the earth been a planet capable of supporting not only human but all forms of life?

In an address Lord Kelvin once delivered on the subject he gathered together the opinions of various scientific men, which cannot but be of interest to every thinking being. Darwin, in his "Origin of Species," stated that "in all probability a far longer period than 300,000,000 years has elapsed."

Lord Kelvin himself—then Prof. William Thompson—over forty years ago made an attempt to calculate the length of time during which the sun has been burning at its present rate, and in that connection he wrote: "It seems, on the whole, most probable that the sun has illuminated the earth for 100,000,000 years, and almost certain that he has not done so for 500,000,000 years."

As an example of the extraordinary range of time given to the age of the earth, consider the following statement from Prof. Juke's "Students' Manual of Geology." He wrote: "Mr. Darwin estimates the time required for the denudation of the rocks of the Weald of Kent, or the erosion of space between the ranges of chalk hills, known as the North and South Downs, at three hundred millions of years. It may be possible, perhaps, that the estimate is a hundred times too great, and that the real time elapsed did not exceed three million years, but on the other hand, it is just as likely that the time which actually elapsed since the first commencement of the erosion till it was nearly as it now is, was really a hundred times greater than his estimate, or 30,000 millions of years."

What are the data, it will naturally be asked, on which calculations of this magnitude are made? Among the most important are the consideration of the underground heat which is constantly being conducted out of the earth—in other words, the cooling of the earth, the speed at which the earth rotates on its axis, as well as physical properties of rocks at high temperatures.

The loss of heat by conduction was Lord Kelvin's first argument for limiting the age of the earth. He found that if the earth had been losing heat in the past "with any approach to uniformity for 20,000 million years, the amount of heat lost out of the earth would have been about as much as would heat, by 100 deg. C., a quantity of ordinary surface rock of 100 times the earth's bulk. This would be more than enough to melt a mass of surface rock equal in bulk to the whole earth. No hypothesis as to chemical action, internal fluidity, effects of pressure at great depth, or possible character of substances in the

interior of the earth, possessing the smallest vestige of probability, can justify the supposition that the earth's upper crust has remained nearly as it is, while from the whole or from any part of the earth so great a quantity of heat has been lost."

By considering the cooling of the earth and by tracing backwards the process of cooling, Lord Kelvin came to "a definite estimate of the greatest and least number of million years which possibly can have passed since the surface of the earth was everywhere red hot." This estimate he expressed in the following words:

"We are ignorant as to the effects of high temperatures in altering the conductivities and specific heats and melting temperatures of rocks, and as to their latent heat of fusion. We must, therefore, allow wide limits in such an estimate as I have attempted to make; but I think we may, with much probability, say that the consolidation cannot have taken place less than twenty million years ago, or we should now have more underground heat than we actually have; nor more than 400 million years ago, or we should now have less underground heat than we actually have."—Chicago Times.

PHRENOLOGY.

The Shape of Children's Heads.

(By ELLA WHEELER WILCOX.)

It is to be regretted that the science of phrenology is not studied and understood by all parents and teachers after they realize the wonderful discoveries physical science has made in the last few years regarding the ability to develop any cells desired in the human brain by patient and persistent effort, and to starve and eliminate any undesirable impulses by giving them no cultivation.

The idea is that by keeping the moral qualities of a child's mind constantly active and interested, you cause those organs to grow in the brain, and to dominate less desirable organs which may at birth have the supremacy.

After parents once absorb this idea, then let them turn their attention to phrenology. If a child's head at birth shows abnormal development of the organ of destruction, not one parent in one thousand to-day knows it, or gives it a thought, or makes one wise effort to counteract its effect in the nature and conduct of the child.

According to Dr. Gates' this destructive quality could be eliminated by awakening the destructive brain cells to continual action. Give such a child things to make instead of things to break. Awaken a love of beauty, harmony and perfection in his nature by continual calling his attention to the loveliest objects visible.

Love of animals, a sense of responsibility regarding their care, can be taught a child by giving it a pet to feed and keep clean, and protect from injury or unkindness, and by talking to it daily on the subject and by educating it in natural history.

The child whose head was devoid of all natural development in kindly directions could be made benevolent and affectionate by such training, because those organs would grow into prominence as the child's mind was awakened. Not long ago I saw a small boy whose remarkable development of self-esteem rendered his head almost misshapen.

Self esteem is a desirable quality, but an oversupply is a dangerous possession. It renders the individual conceited and overbearing, and is usually a hindrance to high endeavor.

It would be safe to venture a wager that the boy's parents are wholly ignorant of the cause which gives their son's head its peculiar shape. If they knew, and intelligently set about the task of reducing the prominence of that organ, they would do the world a favor and render their son greater benefit than any fortune can bestow.

A knowledge of the science of phrenology is desirable, but the knowledge of how to overcome phrenology is still more desirable—Reason.

To own a house or home in which every brick costs a human tear, by having gotten the same illegally or by a process which passes for legality on the surface, is a living tomb for the soul.

RELATION OF SPIRITUALISM TO THE SUFFRAGE MOVEMENT.

(Continued From Page 1.)

and women too is the result of past conditions of heredity transmitted thru the centuries, and I tell you are just what you are because of this hereditary transmission. So our plea today is for equality—men and woman both to be educated, uplifted, each one to make room for the other, each one to realize that we have in life a divine purpose.

The Ideal Religion of To-Day.

J. P. COOKE.

Is Spiritualism the coming philosophy of the Cosmos?

Max Muller says: "Wherever you find the traces of human life you find the traces of religion."

It is my belief that, as long as there shall be traces of human life there will be traces of religion; and the religion instead of becoming more shadowy and ephemeral, will increase in richness and splendor. Its demonstrations of truth will become clearer and more adequate.

The Cardinal ideas that constitute its intellectual and spiritual substance will never decline. Great realities will become more real as time rolls on. Aspiration, the sighing for the perfect, the longing for the Infinite, the craving for a better truth than has been realized, will haunt the mind more and more as reason becomes calm and composed and able to entertain the facts that make up human life.

As man grows older reason will more and more predominate over passion; the intellect will become wider; more comprehensive in its scope as it becomes richer in its culture; more rather than less in imagination and poetic.

The great words of religion will be charged with new meanings. The great doctrines will be interpreted in finer sense.

The spirituality of thought and life will become more emphasized.

The present task is to transfer sentiments that have been instituted, to the mind itself, to rescue and revive ideas that have been buried under masses of stone and convert them into living characteristics of men and women. Thus the real "Word" will take on flesh.

Thus will humanity transform into active life these dreary rounds of observance which pass for piety; and drag the truth out from behind the veil of dogma and make it light for the seeking mind, and the living man or woman. That is our task.

Not to diminish reverence but to make it real by making it rational. To crush out superstition in order to illuminate faith; to dash the idols that the living light and the living love of Deity may be revealed.

Little do we think how we may embarrass the bright angels by worshipping them instead of the central living power and life from which they live as well as we. Let us strive to do justice to God! The inner life of all! Let us hold the angels for what they are, good men and true.

Then we may do justice to God and his will shall be done on earth, even as it is in the holier worlds beyond this bank and shoal of time. Then the kingdom of heaven shall be established on earth.

"Let knowledge grow from more to more."

"But more of reverence in us dwell."

The greater reverence will dwell in us as we have more and more knowledge. Reverence may indeed, properly precede knowledge, but true reverence will result from the adequate knowledge.

Light brings love! First light, and then all that the living, conscious light reveals.

First, as the philosophy and the life of Spiritualism is developed, we can search and map out the visible skies, and the seven heavens which lie beyond them, will, one after the other, be unfolded to our vision.

We shall rise thru the veils from sense to spiritual sensitivity; from God's creations to the Being of God—Then shall we be brought to light indeed; and the overflowing glory of the living God will suffice our hearts with joy and peace ineffable.

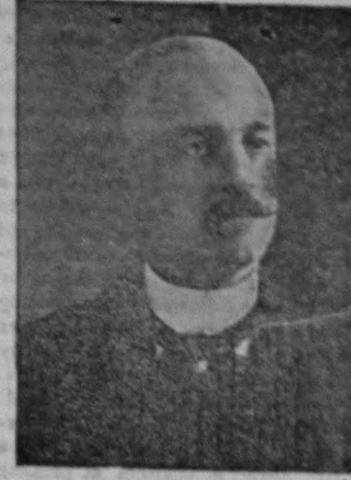
"Yes I am nearer thee!

Oh calm and still and beautiful and blessed beyond degree;

Is this surrender of my finite will,

Is this absorption of my soul in thee?"

Penny-wise and pound-foolish are the mistakes of sordidness.



C. Walter Lynn,
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GIFTED PSYCHIC.

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LILY DALE.

(Inspirational.)

There's a garden spot on earth—

Lily Dale—

Many a soul has found new birth

at Lily Dale.

Here the flowers, plants and trees,

All the birds and every breeze

Whisper of the Angel world—

Of the loved ones "gone before,"

Waiting on that other shore,

And they cross and rend the veil

Here at wondrous Lily Dale.

There's a spot the Spirits found—

Lily Dale—

Ah, 'tis consecrated ground—

Lily Dale—

Angels ever hover round,

Spotless robed and flower crowned:

May their counsellings avail

Here at beauteous Lily Dale.

Toward this spot the angels bend—

Lily Dale—

Heaven and Earth in one doth blend

at Lily Dale.

Heart to heart and friend to friend,

Proof that life has not an end;

Messages the spirits send

Of their love which ne'er will fail

Here to us at Lily Dale.

Words of comfort, love and cheer—

Lily Dale—

May we all again meet here

at Lily Dale.

Here we cast out doubt and fear,

Know our angel friends are near

Making all our pathway clear

Till we too shall pass the veil

Into Heaven's Lily Dale.

MRS. BESSIE M. BARDSLEY.

Time is relieved of its burden as we sense that involuntary consciousness known as inspiration filling us with interesting thought; or the vital force of nature touching our heart with joy or delight, or our solar plexus for an effect that lends a cue to its operation as a law, and which three distinct sensations or conscious manifestations agree with its triune condition of omniscience, omnipresence and omnipotence.

In their drive after the Almighty Dollar many sacrifice the light, power and happiness which surrounds them.

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Mr. and Mrs. A. Normann.—The photo came and I wish to thank you for promptness.

Two of the faces are as natural as life. They are not only recognized by me and mine, but by many friends, who know them in earth life. This is simply wonderful and I am going to ask you to explain how it is accomplished.

Yours truly,

Geo. H. MATTE,

Walker, Mo.

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